



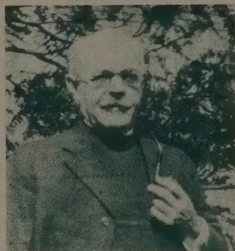
Forth

OCTOBER • 1943

"One of the most captivating books I have read in years . . . One goes back and reads parts of it over and over again."

—Joseph Fort Newton

CLERICAL ERRORS



By Louis Tucker

This record of the author's crowded years as an Episcopal rector is proof of his contention that a minister leads "a happy, and busy, terrible, glorious life." *The New York Times* calls it "A funny, touching, dramatic book written by

a man whose courage and integrity and kinetic personal force of character color every page. For all those who would savor as indigenous, salty, triumphantly American a book as has appeared in a long time, it should be a delight. For all those who would enjoy meeting what an elder generation called 'a real person,' it should be a rich joy."

\$3.00

The Historic Mission of Jesus

By C. J. CADOUX

The Religious Book Club, in selecting it as its August book, says: "Here is a book which presents a forceful and clarifying interpretation of what Jesus meant by the Kingdom of God. It vigorously upholds the conception of the Kingdom as something which man helps to build, as over against the more extreme eschatological views. A comprehensive treatment . . . concrete conclusions . . . incisive scholarship . . . the kind of book one will want to keep as a permanent reference work."

\$3.00

Return to Christianity

By NELS F. S. FERRÉ

"It is a day," Dr. Ferre states, "when we must know what we believe, why we believe it, and what we are going to do about it." In simple, forthright language he confronts the modern mind with the radical (root) Christian faith as it applies to four contemporary problems—and asks men to stand up and be counted. Here is a probing and exciting book for earnest Christian people.

\$1.00

A Testament of Devotion

By THOMAS R. KELLY

"The central concern of the writer is to show how one may lead a religious life in the world, not by turning one's back upon it. This little book contains many valuable suggestions."

—*Journal of Bible and Religion*. \$1.00

Upon this Rock

By EMILE CAMMAERTS

A personal account of how a father found a new faith after the loss of his son in battle. "One stands awe-struck and hushed in the presence of the creative power of the soul in agony. It ought to be bread, meat and medicine to thousands of parents."

—*Joseph Fort Newton*. \$1.00

Which Way Ahead?

By WALTER RUSSEL BOWIE

"As always, Dr. Bowie's writing is terse, incisive, clear . . . For the plain layman seeking truth, *Which Way Ahead?* will, at many points, be magnificent." Thus wrote the *New York Herald Tribune* about this stimulating and challenging book on the task confronting the Church and its members.

\$1.50

A national bestseller for 8 consecutive months! It has something of value for every reader.

ON BEING A REAL PERSON

By Harry Emerson Fosdick



"A practical approach to mastering personal depression, overcoming handicaps, and making the most of your ability." — *Reader's Digest*.

"He touches the nerve of human experience to quicken it into new power and life." — *Boston Herald*. "The most constructive, creative and helpful book yet written on the problem of personality." — *Chicago Sun*. "Brilliant, clear-headed and richly educated, Dr. Fosdick has learned to expose to the individual the ultimate meaning of his problem—to give personal counsel a metaphysical backbone . . . Every reader will encounter himself somewhere in this book." — *N. Y. Times Book Review*.

\$2.50

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"Our Faith Must Be as Strong as Theirs" is the title of the striking illustration on the Cover. It reminds Church people that American men are showing faith while at the fighting front and those at home must demonstrate their faith too. When the war is over, will they come home to the kind of peace, the kind of community, they hope for? One of the best ways of insuring this is to strengthen our faith and our Church. The illustration is the basis for one of the National Council's Every Member Canvass posters this fall.

Do You Know--

1. To what historic Church President Franklin Roosevelt has gone before each of his inaugurations?
2. In what sections of the country the Church's work among war workers is most concentrated?
3. For what projects the Youth Offering will be used this year?
4. What famous ship will soon bring home more missionaries from China?
5. From what Army post the soldiers who visit Trinity Church's Service Club in Columbus, Ga., come?
6. Where most of the Church centers of Negro work are located in the U. S.?
7. What Presiding Bishop Tucker asked General Convention to do about the Orthodox Churches of Europe?

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The Glorious Liberty

By H. St. George Tucker, D.D., The Presiding Bishop

THE Christian conscience accepts this war as God's judgment upon sin. Christian faith sees in it an opportunity to deliver the world from the bondage of corruption into the glorious liberty of the children of God.

To call war God's judgment upon sin does not mean that it is provoked by God. War is a reaping of that which man himself has sown. The consequences which follow man's misuse of the divine gift of freedom are used by God as solemn warning to our conscience. They make us realize the evil of sin. They show us that sin leads on to more and worse sin, that its evil effects spread out into our social environment, and have passed beyond our power to control or remedy them.

Judgment, however, does not express God's main concern in dealing with the sinner. God does judge sin, but always He seeks to create through His judgments an opportunity for the redemption of the sinner. The Saviour found in the Cross, which humanly signified the ultimate judgment upon sin, the supreme opportunity for redeeming the sins of the whole world. Insofar, therefore, as we interpret this war as God's judgment upon sin we must also recognize it as an opportunity for redemption.

Need for Repentance

This does mean that victory in war over the enemies of freedom will effect the deliverance of the world from the bondage of corruption into the glorious liberty of the children of God. The tragedy of war is a judgment not only upon the evil of those who were defeated, but is a warning to victors and vanquished alike of the terrible consequences of sin. We must not interpret victory as God's approbation of our own superior merit and

like the Pharisee of the parable thank Him that we are not as other men are. As Christians, as those to whom God has committed the ministry of reconciliation, we must interpret the war as a reminder of our own faithlessness and inefficiency in fulfilling this responsibility. If victory means that God has given us another and a greater opportunity to assist Him in carrying forward the work of redemption, the very fact that this opportunity came only through the evil and the tragedy of war, points out to us the imperative need for repentance.

Recognition of Unworthiness

The repentance called for is something much more fundamental than a change of moral attitude, a resolve to turn away from evil and to devote our efforts to good ends. The prodigal, when he came to himself, said, "I will arise and go to my father." Repentance means a recognition of our own unworthiness and incapacity. It is the realization that our only hope of deliverance from the bondage of corruption lies in reconciliation with God. There is a real danger that the enthusiasm for high moral ideals engendered by the war may lead to a mistaken trust in our own ability to live up to them.

A wise bishop once remarked that the statement of a good intention is often made the vicarious atonement for its performance. As the difficulties of an enterprise, which from a distance were enthusiastically endorsed, become evident, as the effort and sacrifice involved in its accomplishment become immediate demands, the number of those who beg to be excused increases. Even where human effort is sustained and is for a while productive of good results, its

accomplishments fail to stand the test of time. The Christian remedy for this failure is a return to God that we may first of all be delivered from the bondage of corruption by His redeeming power, and then that our efforts to attain to the liberty of the glory of the children of God may be guided and strengthened by His Spirit.

Faith in Value of Freedom

Let us apply these considerations to the fulfillment of our hope for a new and better world as the result of our war and post-war efforts. Negatively the war represents resistance to an attempt to destroy freedom on the part of those who have lost faith in its value. Positively it is an effort on our part to strengthen faith in the value of freedom by improving its quality and sharing its blessings with all the peoples of the world. The possessors of freedom must be missionary minded, but their readiness to share their blessings with others will meet with a cold response unless they are demonstrating in their own life the value of what they are eager to give.

Like all of God's gifts freedom is held in trust. It is only as we are faithful in the fulfillment of our stewardship that we can retain unimpaired that which has been entrusted to us. The very fact that it required such an evil activity as war to awaken us to the danger that threatened freedom, to summon us to a united effort to improve and extend it, is a clear indication that the task that lies before us partakes of the nature of redemption, and requires divine aid.

Part of Bishop Tucker's Message to the 54th Triennial General Convention in Cleveland, Oct. 2-11.



Help for Churches of

BISHOP TUCKER URGES REHABILITATION

This heroic resistance of the Christian Churches has received the acclaim of all free peoples. But the price has been great and today the clergy of these churches are depleted in number and exhausted in their efforts.

It is the firm conviction of religious and secular leaders that the churches of European countries must be rehabilitated and sustained if there is to be any just and durable peace. It was because he shares this belief that Presiding Bishop Tucker asked General Convention to give special consideration to the Episcopal Church's program in this important phase of post-war rehabilitation and reconstruction.

"The most useful contribution that the churches in this country can make to rehabilitation in Europe will be to assist the already existing religious bodies there to get on their feet so that they can adequately minister to the spiritual needs of their own people," Bishop Tucker told a joint session of General Convention.

"Our own Church has for several

One of the best media through which Churchmen today can help war sufferers in battle zones everywhere is the Presiding Bishop's Fund for World Relief. That thousands of people are taking advantage of the opportunity to alleviate suffering through contributions to this fund is evidenced by the figures given below for the period Jan. 1-Sept. 1, 1943. The total of \$76,027.43 received in the first eight months of this year is greater by \$36,68.95 than the total amount of \$39,367.48 received for the twelve months of 1942.

years been helping the Church of England maintain its widespread missionary activities. The National Council is suggesting to General Convention that we widen the scope of this effort by assuming responsibility for helping the Orthodox Church in some European country or countries to rehabilitate their work."

Bishop Tucker recommended Greece as one especially appropriate field for this kind of assistance, and revealed

Archbishop Athenagoras discussing plans for the rehabilitation of the Orthodox Church in Greece with Presiding Bishop Tucker in the latter's office recently. Archbishop Athenagoras is head of the Greek Archdiocese of North and South America.

Greek refugees returning to their old homes pass by German armored cars with the few possessions they had.



Europe Is Aid to Peace

OF EXISTING FOREIGN RELIGIOUS BODIES

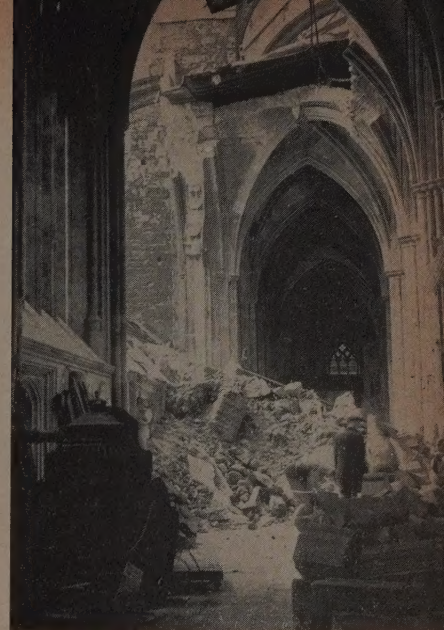
that he and his staff have had exploratory conferences with Archbishop Athenagoras of the Greek Orthodox Archdiocese of North and South America, who also represents the Ecumenical Patriarch.

In his discussions with Bishop Tucker, Bishop Athenagoras expressed thanks for the sympathy and encouragement always shown by the Episcopal Church and especially at this time of deep tragedy for the Orthodox Church in Greece. He stated that the destruction of church buildings and institutions has been extensive, but more tragic than this has been the depletion of the clergy and seminarians of the Church and the general exhaustion of the Greek people. He welcomed especially Bishop Tucker's suggestion that the Episcopal Church should join with the Orthodox Churches in America in standing shoulder to shoulder with the bishops and clergy of the Orthodox Churches in Europe.

Correspondence is being carried on,

too, between Bishop Tucker and the Archbishop of Canterbury so that the plans of the Church of England and those of the Episcopal Church can be coordinated and supplement each other. Also, because interest in the Orthodox Churches of Europe is not an exclusive interest of Episcopalians and because Churchmen will want to show their appreciation and sympathy for the heroic stand taken by the churches in Norway, Denmark, Holland and other countries, a central conference committee, called the Church Committee for Overseas Relief and Reconstruction has been set up by joint action of the Foreign Missions Conference and the Federal Council of Churches. Mr. Harper Sibley is chairman of this Committee and it is here that the developing plans of the American churches are being cleared and discussed.

Another Church which undoubtedly will receive consideration from the American Churches is the Serbian Church in Yugoslavia. The tragedy of

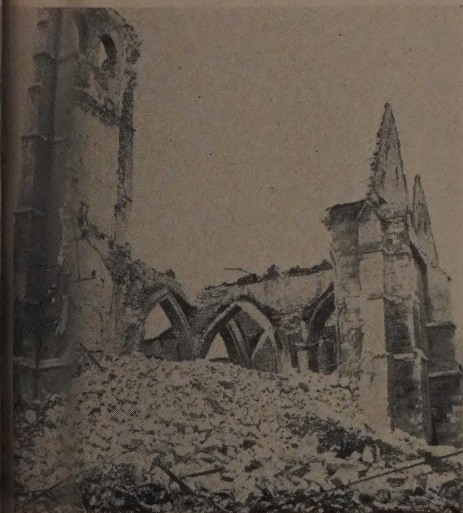


Beautiful Exeter Cathedral was but one of many English churches wrecked by bombs.

this Church is described in a recent book, *The Martyrdom of The Serbs*. Writing in the Foreword, Bishop William T. Manning of New York says, "The heroic people of Serbia have passed through many experiences of grievous trial, and persecution, but never before in their history have they endured such sufferings, such barbarities and such well nigh incredible cruelties as have been afflicted upon them by the Axis powers and their satellites during the present war."

(Continued on page 27)

Three walls and a pile of stones are all that remain of French church after Nazi raid.



A Greek woman and her child, the only survivors of a large family, searching through the ruins of their home after their city had been bombed by the Germans.

Wide World photos





The Rev. Francis Hamilton, center with magnet, and several boys of St. Andrew's Church School learn how to distinguish different kinds of metals.



A group of St. Andrew's Junior Guild busy at work on making girls' dresses which were presented to the Warm Springs Foundation, near Gonzales, Texas. The Foundation is a Texas State institution for the care and treatment of infantile paralysis cases.

IN Seguin, Texas, a town of 7,000 population, about thirty-five miles southeast of San Antonio, in a semi-rural area of the Lone Star State, is the small but flourishing parish of St. Andrew's. Until a year and a half ago this parish was like scores of others located in many a southwestern farming town. But today it would be hard to recognize in this progressive and forward-looking church the St. Andrew's of a former day. It is the success story of a small parish that has "done something."

It all began in March, 1942, when the parish became a Coöperating Educational Center and embarked on an ambitious program with the diocesan and national departments of religious education, to improve St. Andrew's educational activities.

In January of that year a parish committee and St. Andrew's former rector, the Rev. Francis Hamilton, made a survey of parish possibilities for growth, equipment and finances. Then working closely with an adviser from the staff of the National Council, Miss Charlotte Tompkins, this committee outlined several projects designed to improve their church and its work.

First project on the agenda was the renovation of the church building. This was successfully accomplished, all the redecorating and other details being done by a local group, with the immediate result that there was an increased interest in St. Andrew's on the part of its parishioners.

Early in the survey it was apparent

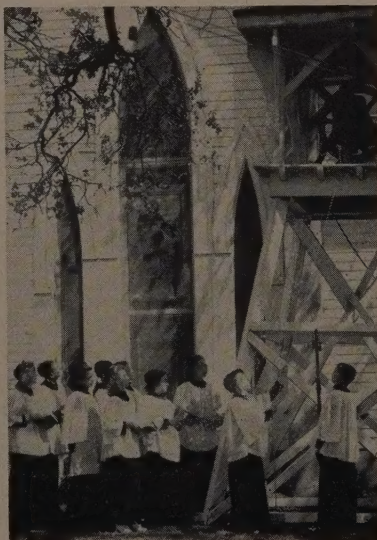
that a teaching program was necessary if the needs of both adults and children were to be met. It was in this line that the work of the National Council's Christian Education De-

partment with the Coöperating Center became apparent.

Acting on the advice of Miss Tompkins, the teaching program was greatly expanded and new projects undertaken. For example, the Junior Guild made several dresses for the infantile paralysis patients in the Warm Springs Foundation at Gonzales. And, for this same group of children, the Senior Guild provided Christmas stockings filled with fruit, nuts and candy.

Among the new organizations that have been started at St. Andrew's is a Children's Choir, whose members lead the Morning Prayer Service. Another new group is the Girls' Altar Guild which is responsible for taking care of the altar at all services and for the care of the Communion silver and linens. "These two groups," says one of the parishioners, "have proved the most effective of all organizations for the teaching of Christianity and liberal Churchmanship."

The Church school of forty-two children ranging in years from those of high school age down to those of pre-school age, was reorganized into classes and a coöordinated plan of



Small-Town Parish in

ST. ANDREW'S, IN SEGUIN, PROGRESSES



Members of St. Andrew's Girls' Altar Guild polishing the Communion Service. This is a work done regularly and with wholehearted cooperation by the girls. Carrol Breustedt (right) and Jacqueline Paris (left).



Many of St. Andrew's group activities have been centered around the barbecue pit or on the spacious lawn under the old live oak trees. In this picture the Rev. Francis Hamilton, former rector, is serving "hot dogs" to members of the choir after a rehearsal.

West Texas Goes Forward

RAPIDLY AS COOPERATING EDUCATIONAL CENTER

teaching and new materials provided. It was found that by using wherever possible the "281" Units more creative work on the part of the children resulted.

"The result of the year's work under the Coöperating Center plan," wrote Mr. Hamilton in one of his reports, "is indicated by more persons sharing in the budget, more regular communicants at worship and generally a quickened interest in their parish life. The congregation is conscious of its growth and of its future possibilities. There were more baptisms in 1942 than in any year since 1911, and more confirmations than in any year since 1927."

St. Andrew's was the second Co-operating Center formed in the diocese of West Texas, the first one being at the Church of the Good Shepherd in Corpus Christi. At present there are about twenty centers which are active in farflung parts of the country.

Miss Tompkins states that each Co-operating Educational Center carries on a program of work according to the needs of the parish. All suggestions to the Center are in the light of the local

picture, which is furnished by the rector and committee. The secret of success, she says, is due to the desire of members of the parish to do better work. Among the twenty active Centers there are large as well as small churches.

This small boy, an acolyte at St. Andrew's, lights a candle at the altar.



Llewellyn Gwynne, bishop of Egypt and the Sudan, recently confirmed nearly 300 service men and women in All Saints' Cathedral, Cairo. As a center for religious work among troops in the Middle East, the Cathedral has a chaplains' department which is of great help in many ways. Through this department nearly 600 candidates looking toward ordination after the war have been found among men serving in this area.

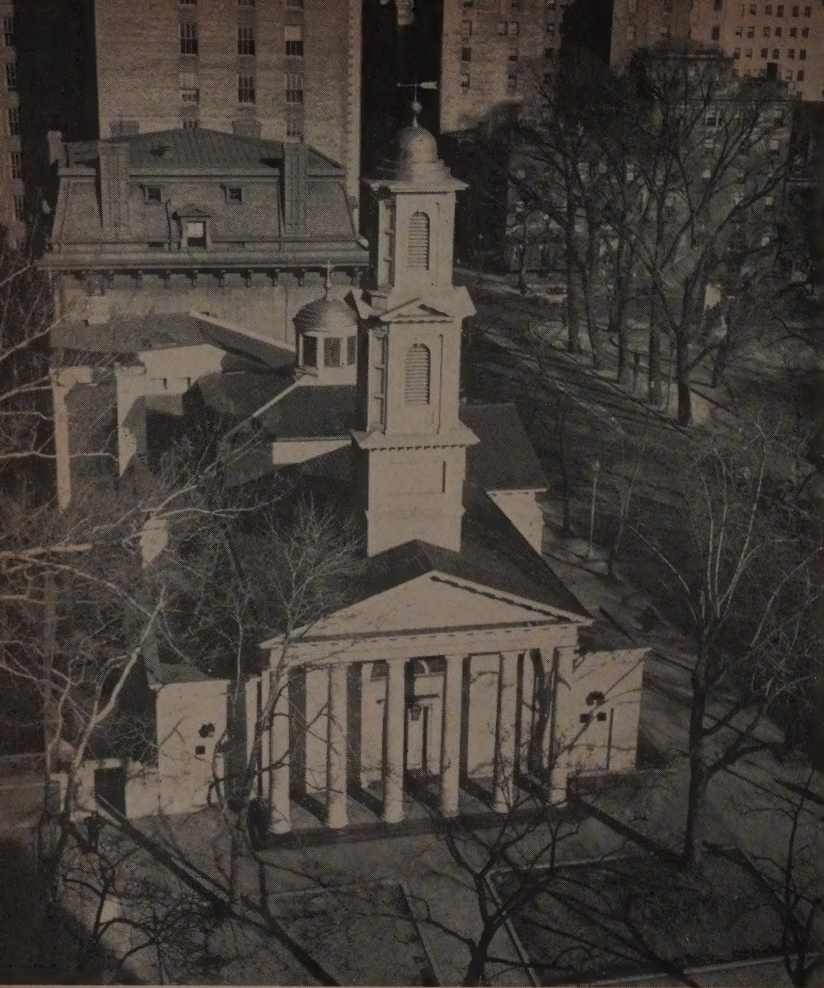
General Montgomery has been reading the Lessons at the Cathedral, for Morning or Evening Prayer. In conversation and in public speeches he has paid high tribute to the work of chaplains.

• • •

"Once on a railway platform I had a very real experience of unity, when a poor and ill-clad little Indian appeared selling Bibles and Christian literature in many tongues. He did good trade. 'Are you a Christian, too?' I asked him when I could reach him, hoping he knew a little English. 'Yes, sahib!' 'And I,' I answered. And we shook on it; he was the first Indian Christian I'd met. I've not yet met another. For it's difficult to make friends among the Indians. I've made a beginning though, with our canteen proprietor. We get on grandly."

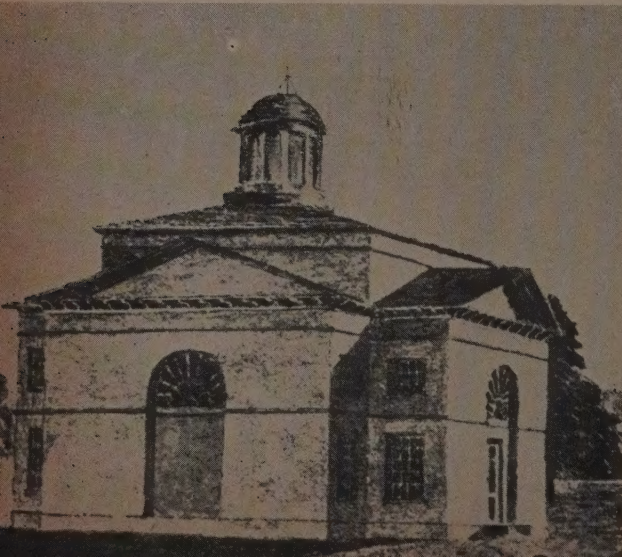
Extract from letter of RAF man, now in India.

Historic St



Washington Post

Old St. John's Church, (above) in Washington, D. C., known as the "Church of the Presidents," stands across Lafayette Square from the White House. President McKinley used to say of this historic church that it was his custom when in the White House study, to wheel his chair into a position from which he could see the church spire, and that the sight invariably soothed and comforted him. (Below) St. John's as it looked in 1816, in the original drawing by its architect, B. H. Latrobe, a designer of the Capitol.



St. John's organist, Grover Oberle, (above), is now in Navy. John Quincy Adams (right) as a young man. President and Mrs. Woodrow Wilson arriving in their carriage for Sunday service. (Top right) President William Henry Harrison. (Below) President Franklin Roosevelt on arm of his eldest son, James, after a special service before his third inaugural. At left is the Rev. C. Leslie Glenn, rector of St. John's, now on active duty with Navy.



John's--"Church of the Presidents"



Wide World photos



MANY CHIEF EXECUTIVES ATTENDED FAMOUS WASHINGTON SHRINE

IN these days when Washington and the White House are much in people's minds, it is of interest to think of historic old St. John's Church, across Lafayette Square, whose services have been attended by American Presidents for more than a century and a quarter. Many pictures come to mind:

John Quincy Adams, followed the service carefully Sunday after Sunday until the sermon began, and then apparently fell asleep. Yet, on Monday morning, when his fifteen-year-old granddaughter was required to present him a summary of the sermon, he soon detected any important omission.

General Andrew Jackson, the hero of New Orleans, made an impression on a small boy in St. John's "very different from the swearing half-savage, that ignorant people seemed pleased to represent him. He was dressed at proper seasons in rich black silk, with snow white hair, and gentle dignity of manner."

The Log Cabin Saga of American Politics is recalled by a description of

President William Henry Harrison "on one chilly day at the church door, without an overcoat, gallantly assisting ladies into his carriage; his hands covered with strange looking white silk gloves, which in conformity with his uniform kindness of nature, he had worn at the request of the makers and because they were of American manufacture—the back of each bearing, in brown and gayest green, a representation of the famous Log Cabin which had played so important a part in the election."

President Wilson's favorite hymn, "Once to Every Man and Nation," was frequently sung when he attended, and is frequently sung now during a second World War.

President Franklin Roosevelt came to St. John's an hour before his first inauguration in 1933, following the tradition of George Washington who followed his inauguration in 1789 with a prayer service at St. Paul's Church, New York City. President Roosevelt has come nearly every year on the anniversary of his inauguration to a serv-

ice conducted usually by his former Groton schoolmaster, Dr. Endicott Peabody, and the Rev. Frank R. Wilson, rector of his home church at Hyde Park.

Nearly every President has been to some service at St. John's, since its erection in 1816. Many attended each Sunday faithfully, whether or not they were Episcopalians, and many were confirmed communicants of the parish.

Pictures also come to mind of the clergy who ministered to these Presidents. In the early days, the rector usually wore a black silk gown with black kid gloves—"one finger of the right hand being split to facilitate the turning of the leaves of the service." One of the former rectors tells how at the end of the last century he was called to the White House because of the serious illness of the cook. As her dying wish, she requested a bottle of champagne. The rector was a teetotaler but suppressed his scruples and bought her the champagne. Whereupon she said there were two other things she

(Continued on page 32)



Signal Corps. U.S.A.
Several American officers attend outdoor service led by Chaplain Frank L. Titus in Hawaii.

Hawaiian Chaplains

"If you want to know a really hard-working man," writes a resident of Honolulu, "Chaplain Kenneth Bray is that, all day long and far into the night." The Rev. Kenneth D. Perkins is another chaplain in Hawaii whose manifold activities illustrate the truth that chaplains are occupied not only on Sundays but every day of the week and every hour of the day. He has a submarine base and a large naval hospital in his area. He had previous tours of duty on Johnston and Palmyra Islands, the first resident chaplain at those posts, 700 and 1,000 miles from Honolulu. Chaplain Robert C. Clingman, recently in Hawaii, writes that his artillery unit is able to send its men to attend services at civilian churches where he and they have been newly impressed with the vitality of the Church's missionary work as shown in the Hawaiian mission field.

Chaplain Frank L. Titus of the army served with troops in four southern states and California before going to Hawaii, where he presumably is still stationed although a recent letter from him showed no point of origin at all. On foot or in a jeep he has travelled thousands of miles ministering to his men. On Sundays he has averaged five services, in centers far apart. Week-day services with attendance varying from a few to several hundred have been held in all sorts of places, beach positions, mountain outposts and out-of-the-way spots. He heartily commends the support given him by the Church's Army and Navy Commission, stating that "the successful work of chaplains is due in large measure to the aid and coöperation given by the commission."

Among recent contributions to the commission's fund are offerings varying from \$4 to \$241 and totaling over \$1,000, from twenty-five parishes and missions in Hawaii.

The Hawaiian Islands have lost nothing of their appeal. The Honolulu *Star-Bulletin* has recently stated that more than 2,000 civilians on the mainland are waiting transportation to return.



One of oldest priests in Cuba, the Rev. José G. Peña, embraces the youngest clergyman there, the Rev. José Agustín González.

Cuban Missions

Age greeted youth in Cuba when the Rev. José G. Peña of Matanzas, one of the oldest Cuban clergy, ordained in 1911, embraced in the warm Cuban manner the newest of the clergy, the Rev. José González, recently ordained deacon and temporarily in charge of St. John's Church, Vertinientes. Mr. Peña's father was a lay reader who at considerable personal danger maintained services during three years of Cuba's war of independence.

The pride of the Cuban Episcopal Church in the long service of its older clergy is accompanied by concern over maintaining an adequate supply of workers. The bishop, Hugo Blankingship, has only nineteen clergy for seventy-seven stations. In spite of the heavy load these men carry, they were able to report to their 1943 convocation a number of forward steps. Even the building program has not been entirely halted by current conditions; one church is under construction, plans have been drawn for another to be built on a lot given by the local sugar plantation, a Church school room is being added to another mission, and repairs, ever a problem in mission fields, have been accomplished in three places. No fewer than ten new chapels and eleven rectories are needed, however, three of them most urgently. "Where we have churches and men," writes the bishop, "we always have enthusiastic congregations." Five stations have been added to the list of organized missions, work has been carried on among American service men, and the first confirmation service has been held in the westernmost of Cuba's eight provinces, Pinar del Rio.

"The opportunity before us is limitless," Bishop Blankingship says. "Our people are ready for a spiritual leadership, they are hungry for the comforts of the Gospel, they are seeking direction and peace which the world cannot give to them. We need to muster all our spiritual forces; we must put on the whole armor of God."

YOUTH SUNDAY

OCTOBER 31



AMERICA'S young men and women in the armed services, in the war factories, and on the farms are giving ample proof today of their importance to the nation. The contribution many of them also are making to the Church in these difficult times will be stressed on October 31 when Episcopal parishes throughout the country will observe Youth Sunday.

The annual United Youth Offering taken up on that Sunday will be devoted to extension of youth projects: work camps, rural extension, and coöperation in ecumenical youth conferences; work among Japanese-American young people in Relocation Centers; and Chinese Coöperatives.

"These two adventures, Youth Sunday and the United Youth Offering are integral parts of the Church's challenge to its young people," writes Presiding Bishop Tucker in a letter to the Church's youth. "I regard the call of the Church to her young people and the response of youth to that call as one of the most important aspects of our Church's work and life. This is but another way of saying, you count!"



Trinity Church's Service Club (upper left) at Columbus, Ga. The Rev. Harry G. Walker, (above) rector of Trinity, welcomes servicemen to the Club. (Left) Capt. George Bushong leading officer candidates from Fort Benning in a sing on a Saturday night at the Service Club.



Latch Out for Officers

TRINITY CHURCH HOLDS OPEN

sioned men but officers, too, are made particularly welcome at this club. "As so large a percentage of the men stationed at Fort Benning are young officers or officer candidates," says Mr. Walker, "there is great need for work such as we are doing for them."

The Parish House of Trinity Church was opened as a clubroom for officers and men in military service early in 1942 and is open on Saturday and Sunday afternoons and evenings. There is a room where men may study, write letters, have the use of a fair-sized library, read current literature and magazines and listen to serious broadcasts. The large Parish Hall is used for general parties, dancing, shuffle-board, ping-pong, and many other games. At least two women of the parish are always on duty as hostesses when the club room is open.

Columbus is situated just nine miles from Fort Benning, the largest infantry school in the world. During the more than twenty years of the normal existence of Fort Benning, Trinity Parish had ministered to the many Episcopal officers and enlisted

men connected with the post. "But when the Selective Service Act was passed in 1940," says Mr. Walker, "we could vision a great opportunity for service as well as a heavy responsibility, and began making plans as to how we would meet this situation."

"Through our relations with the official family at Fort Benning we were able to secure attendance at our regular services of a large number of officers and men from the time the first group began to arrive. We soon saw the need of having a more intimate contact than could be established through attendance at the regular services and so in February, 1941, we established a Vesper Service, to be held late Sunday afternoons. This service is followed by a regular supper in the Parish House and the evening is spent in singing and games.

"We secured the attendance of a sufficient number of our own parishioners to take part in the Vesper Service and to act as hosts to our military visitors and to give them the opportunity for conversation with civilians, which they seemed to desire above all else.

WHEN a Wyoming mother, whose soldier son was stationed at Fort Benning, Ga., wrote the Rev. Harry G. Walker, rector of Trinity Church, Columbus, that she wanted a birthday cake large enough for her boy and his twenty-three barracks mates, Mr. Walker saw that such a cake was baked. This was but one of many little thoughtful acts which are done every week at Trinity Church's Service Club, for men in uniform.

Not only privates and non-commis-



Group singing (above) always attracts a good crowd at the Trinity Church Service Club. Soldiers and officers alike (upper right) look forward to the Club's Sunday night suppers. (Right) Shuffleboard is among the games enjoyed at the Club.



at Georgia Service Club

HOUSE FOR ALL FORT BENNING MEN

"We try to secure the registration of all military people who participate in any way in our program, either in Church attendance or club room activities. In this registration we ask for the parents' names and addresses and the Church of which they are a member. We write to the parents of all Episcopal men and women that their young people have been here and taken part in our program.

"In almost every case we receive a reply from the parents and I feel sure, from the many hundreds of letters we receive, that this one phase of our program is contributing very largely to the general morale of our Church. It makes parents feel that the Church really cares, not only in doing something for their sons but in bringing comfort to parents' hearts. All this part of the program has been maintained up to the present time, without a break and with increasing interest.

"One important and successful phase of our program is the entertainment of our military visitors in our homes. Many men are dinner guests in different families every Sunday and many others are entertained at parties

and meals during the week or over the week end. During the first six months of this year one family had 500 such guests in their home."

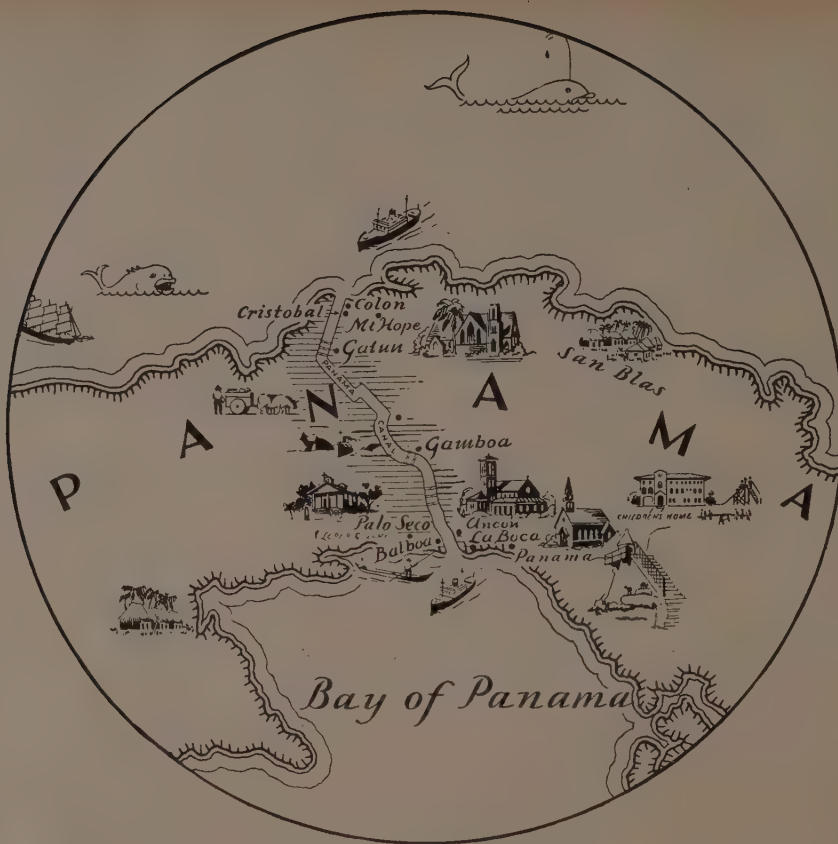
Many young officers and men and many army wives who have had choir experience are encouraged to sing in the Trinity Church choir even though they expect to be in town for but a few weeks. Often one-third and sometimes one-half of the large choir is made up of men and women in uniform. Several who have been acolytes have been given an opportunity of exercising that ministry and many of the men assist in various forms of parish activities. "In other words," says Mr. Walker, "we try to make them feel, while they are here, that this is their home parish church."

• • •

No organ music was available when Bishop Tonks of the Windward Islands arrived for a service at one of his outlying churches recently. A swarm of bees had possession of the organ. The church was full of people, and the singing, always powerful there, was not diminished. Ownership of the honey has not yet been established.

The Detroit Public Library, shortly after the race riots, published a leaflet addressed to the Citizens of Detroit, saying in part: "The events of the week charge every one of us with the responsibility of examining our own beliefs, conduct and expressions so that the common effort of all will insure that the inalienable rights of man never again be so trampled."

The leaflet contains short quotations on racial intolerance and discrimination, from Abraham Lincoln, Franz Boas, E. A. Hooton, Wendell Willkie, and many others, and presents a reading list of books and publications on race questions, headed by Carey McWilliams' *Brothers Under the Skin*.



Canal Zone Theater Houses Church

CHILDREN'S THANK OFFERING BUILDING CANAL ZONE EDIFICE

ALTHOUGH it has an ocean on each end, the Panama Canal uses a river as its chief water supply. The Chagres, rising in the mountains of Panama, tumbles down the hills, picking up smaller streams as it goes along, until it flows out into the Canal about midway of the isthmus. There it does perhaps the neatest trick of any river in the world—empties its waters into two oceans.

The river has seen many wonderful sights and many tragic ones since Balboa cut through the jungle and discovered the Pacific in 1513. Before modern medical science established sanitation, the isthmus was an extremely unhealthy region. Now it is

one of the healthiest in the world, but the fresh water of the Chagres must sometimes have been salty with the tears of early travelers.

When young William Kip, on his way out to be Bishop of California, went across the isthmus in 1853, he rode for half a day on the Panama Railroad then under construction, where conditions were so bad it was said that every foot of the road cost the life of a workman. By the route then followed, Bishop Kip had to go part way up the river in a flatboat, poled precariously upstream, and then had to ride a mule eleven hours up and down a steep mountain trail through the tropical heat. Now the

ships glide across from sea to sea.

Among the men who make this possible by keeping the Canal constantly in good condition, some of the most important units are the dredging crews. Left to itself, the Chagres River could wash enough mud into the narrow channel to stop traffic.

At the point where the river flows into the Canal is the town of Gamboa, dredging headquarters of the waterway. The Episcopal Church has had a mission here for many years, on the south side of the river, but the great increase of work on the Canal has developed a whole new town on the north side. The government has assigned a building site to the Episcopal

A new church at Gamboa, in the Panama Canal Zone, to be erected on land assigned for the purpose by the government, is the objective of the current Birthday Thank Offering, given by the Episcopal Church's children and young people. New developments and increasing responsibilities here as elsewhere in the Zone lend urgency to needs of Church's program.

Church, and the children of the Church, through their Birthday Thank Offering, are to erect the building to cost about \$10,000.

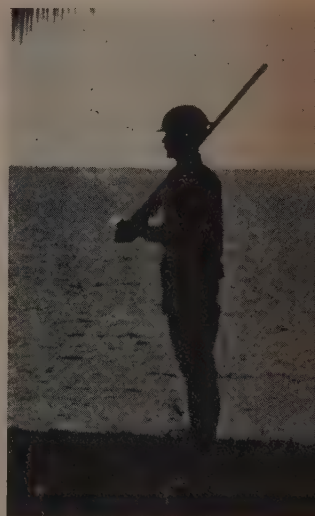
The mission in the old town has a frame and tin church which Bishop Harry Beal thought might be moved, to save the cost of a new one, but the little old building proved to be too worn out to stand the trip. Even if it survived, it would look out of place among the government's neat new buildings in the new town. Until a new church is ready, the Church school is meeting in a movie house.

This Birthday Thank Offering,

gathered from week to week or monthly in the parishes throughout the country and beyond, is popular with the children. On the Sunday nearest a child's birthday, he makes an offering equivalent to his age. The value of this is symbolic as well as practical; the older and wiser the child becomes, the heavier responsibility he assumes. All sorts of children take part. The Spanish Americans in the missions near Phoenix, Ariz., whose work was once aided by the Offering, have sent generous contributions; children in Hawaii, Cuba, Puerto Rico, add their gifts to those of chil-

dren in the States. These small individual offerings added together have amounted to more than \$177,000 in twenty years. In these two decades the children have provided a motor boat for the Bishop of Alaska, built a country school in Liberia, given a children's ward for St. Luke's Medical Center, Tokyo, built an addition for a crowded school in Mexico, provided money for the chapel when the new Iolani School can be built in Honolulu, and for a children's ward to be built after the war for the new combined St. Luke's and St. Elizabeth's Hospital, Shanghai.

H. Armstrong Roberts



Soldier guards (above), an ever-present sight in vital Panama Canal area. (Center) Dredge and barges engaged in the never-ending task of keeping the Canal clear for navigation. Bishop

Beal (left below) receiving flowers from little girl at St. Simon's Church, Old Gamboa. Chaplain Glen Blackburn, (center) and Bishop Beal chat with soldiers at Cathedral of St. Luke, Ancon.





War workers' children attending a daily vacation Bible school sponsored by the Chapel of the Ascension in Baltimore, Md., last summer.

THE mass migration of Americans to the industrial areas of the country in search of high-paying war jobs during the past two years has created a vast new missionary field for the Church. Some communities have been literally swamped by the flood of new people. Other areas have been drained of manpower and womanpower. No community and no church is unaffected by the changes caused by the global war.

"Never in the history of the American Church has a pastoral ministry to absentee members of our congregations been more vitally necessary than it is today," says the Rev. Dr. George A. Wieland, director of the Home Department of the National Council and executive of its Committee on Work in War Industry Areas. "The problem and the opportunity are national in scope and therefore must be met with the financial assistance of the national Church."

That the Church is awake to its obligations in this field and its opportunities for service to these people is shown by its work in many widely scattered industrial areas throughout the country.

In nineteen centers—from the shipyards of Portland, Me., and Wilmington, N. C., the airplane factories of Hartford, Conn., and the munitions plants of Elkton, Md., to the tank factories of Detroit, the basic magnesium

mines of Nevada and the airplane plants or shipbuilding yards of San Diego, Richmond, and Vallejo, Calif., and Portland, Ore., the Episcopal Church has its workers on the job. And in addition to expanded parish programs of religious and recreational activities in these and other centers, it is helping to finance eight projects under interdenominational auspices.

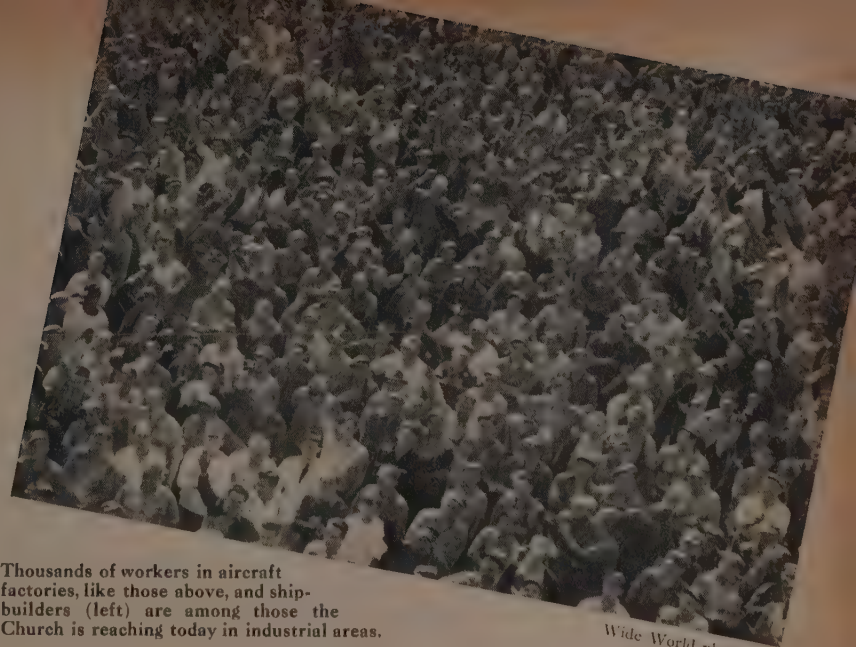
The projects have been many and varied depending upon the needs of the particular area. In some towns, like East Hartford, Conn., choked with thousands of newcomers for whom no adequate religious or recreational facilities were available, the Church has provided additional clergy, a parish worker, and reconstructed a parish house as a community center.

Bishop Oliver L. Loring of Maine, commenting on the work in the Portland area where shipbuilding has been the chief war industry and where the Church has added an "industrial chap-



America's War Center

MASS MIGRATION OF WORKERS CA



Thousands of workers in aircraft factories, like those above, and shipbuilders (left) are among those the Church is reaching today in industrial areas.

Wide World photos

lain" to the cathedral staff, says:

"The action of the National Council in recognizing our great need and by approving a grant has noticeably encouraged a more intelligent and enthusiastic response of the whole diocese to the national program of the Church. A diocese of this small numerical size takes immediate note, strength and satisfaction from the invigorating influence of a new project, especially a project which implicitly and actively touches the lives of most of the members of our parishes."

In Farmingdale, Long Island, where four aircraft plants have brought a vast new population, a very successful parish and community project is under way. In San Diego "cottage services" are held for scattered Episcopalians. At Bauxite, Arkansas, and "Basic Magnesium," Nevada, the miners and technicians are ministered to. The visitors from Jamaica who are working in the industrialized agricultural areas of New Jersey have had

the full-time ministry of the clergy of St. Philip's Church, New York, and the total community constructing the T.V.A. dam at Fontana, N. C., is served by the Rev. Grant Folmsbee under the supervision of Bishop Gribbin.

Down in Baltimore, the Diocese of Maryland has built the Chapel of the Ascension for war workers at a cost of \$7,500. Both religious services and recreational activities are carried on here for the benefit of the workers from the nearby Glenn L. Martin Airplane plant. The Rev. James L. Grant is priest-in-charge.

A summary of the work in the nineteen centers served by the Episcopal Church shows some interesting figures. In the months since the first project was started there have been over 5,000 home visits, 10,000 parochial calls, 150 baptisms, sixty-seven confirmations, twenty-five marriages, and twenty-two burials. One hundred and twenty-five services of Holy Communion have been held and twenty-five services of Morning Prayer. Total attendance at the former averaged 400; while the average total number present for Morning Prayer was 1,500 persons.

"The Church must go with its people from their established homes into the uncertainties of their new surroundings," says Bishop Frank W.

(Continued on page 29)

Are Vast Mission Field

OR INCREASED PASTORAL MINISTRY

From Ship Launchings To Weddings

CHAPLAIN REUBEN SHRUM HAS WIDE RANGE OF DUTIES

THERE'S never a dull moment in the life of a senior chaplain who must watch over the spiritual destinies of thousands of young men in the United States Naval service. To this, Captain Reuben W. Shrum, senior chaplain at the U. S. Naval Air Station, Jacksonville, Florida, can readily testify, for his experiences have run the gamut from weddings to memorial services for aviators who have lost their lives at sea while on routine training flights.

A book could well be written on the experiences of this veteran Navy chaplain who was present, and played a prominent part in the religious services held at the famous Atlantic Charter meeting of President Franklin Roosevelt and Prime Minister Churchill two summers ago.

Captain Shrum's work is not confined to conducting religious services several times a week in the Protestant Chapel at the Naval Air Station. Neither does it end with conferences with young Bluejackets who have



Official U. S. Navy
Capt. Reuben W. Shrum is senior chaplain at the Jacksonville, Fla., Naval Air Station. every kind of problem from finances to love. The chaplain has no definite

working hours. He is available on call at every hour of the day or night—when disaster strikes or when some happy event, such as a marriage, is to be performed.

He christens babies, delivers memorial sermons, addresses civic organizations, speaks before high school and service graduating classes—even discusses problems with ministers of the diocese.

When questioned relative to his daily round of duties, he said, "Only today I talked with the chairman of the Naval Affairs Committee and the president of the Chamber of Commerce in Jacksonville relative to hospitalization services for the wives of Navy men. This was just one of the many outside calls which constantly come up in addition to my regular duties at the station.

"We usually have 50 or 60 marriages a month here. Of course I don't perform them all, but as senior chaplain I do preside at a goodly portion

(Continued on next page.)

A fleet of trainer planes lines up in a double row at the Jacksonville, Fla., Naval Air Station in readiness for a morning run. It is the religious activities of the officers and students of this station that Chaplain Shrum directs.

Wide World



CHURCHMEN IN THE NEWS

Senator
Robert
Alphonse
Taft

Wide World photos

Associate
Justice
Owen J.
Roberts

AMERICAN politicians already are beginning to plan for the 1944 Presidential campaign and among those who will play a prominent part in choosing the Republican standard bearer is Senator Robert A. Taft, Churchman, of Ohio. Senator Taft made the headlines recently when he was chosen to head one of the two most important subcommittees of the Republican Post-War Advisory Council. Known as one of the GOP's more conservative members he will act as chairman of the sub-committee on domestic problems which will make rec-

ommendations for the party's 1944 platform to the Republican National Convention.

Robert Taft was born in Cincinnati, O., on September 8, 1889, the son of William Howard Taft, twenty-seventh President of the United States. He was educated at the Taft School in Watertown, Conn., and received a B.A. degree from Yale in 1910 and an LL.B. from Harvard three years later. He spent several years in law practice and entered politics in 1921 as a member of the Ohio House of Representatives. He was elected to the U.S. Senate in 1939.

Another Episcopalian playing an important role in Washington is Owen J. Roberts, who as an associate justice of the U.S. Supreme Court has helped formulate many legal opinions which

have become written into American law.

Justice Roberts was born in Philadelphia sixty-eight years ago. He received his B.A. degree from the University of Pennsylvania in 1895 and an LL.B. from the same institution in 1898. He served as an assistant district attorney in Philadelphia, taught law at his alma mater, represented the Federal Government in numerous cases and was a director of several corporations prior to his appointment to the Supreme Court in 1930.

From Ship Launchings to Weddings

(Continued from preceding page.)

of them whenever possible."

Aside from his routine duties it is not unusual for Chaplain Shrum to deliver the invocation at the launching of some ship in Jacksonville, and only a short time ago a young minister of the diocese, sorely perturbed over the problem of whether or not he should go into the service or retain his pastorate, asked the assurance of Captain Shrum that he was best serving by staying at his civilian post. Or perhaps the senior chaplain may be called upon to deliver an address before the graduating class of some hospital, which he recently did at St. Vincent's in Jacksonville.

Captain Shrum's duties are indeed numerous and varied. Recently he flew to an outlying station and aided in the dedication of a chapel; delivered the invocation upon the first anniversary of the Waves; discussed

hospitalization of the wives of Navy men who are prospective mothers, with the Public Health Officer in Jacksonville; wrote at length to an anxious mother, whose daughter had casually met a Bluejacket on leave, and had indulged in hasty courtship which threatened to result in marriage, and then he went to a town twenty-five miles away to proffer assistance to the widow of a seaman who had been killed in action.

On one occasion the chaplain delivered a graduation address to a class of 100 Bluejackets, and then immediately switched to the performance of two weddings.

Always ready and willing to cooperate, the senior chaplain finds time to write a weekly column for the "Jax Air News," station newspaper which is delivered to the servicemen without charge.

It was in World War I that Chaplain Shrum saw his first Navy duty as chaplain at the U. S. Naval Academy and aboard the USS *Arkansas*. Oddly enough, he also performed his last sea duty aboard the *Arkansas* before coming to the Jacksonville Naval Air Station.

It is varied work like this that Chaplain Shrum is doing that is keeping more than 150 Episcopal chaplains busy today in farflung Army and Navy posts both here and abroad, and makes their jobs among the most important in the armed services.

• • •

Chaplains at Fort Knox, Kentucky, instituted a Daily Vacation Bible School during the summer months. For a period of six weeks, three weeks at the Post Chapel, and three at the Goldville area, the children of officers, non-coms, and civilians, ranging in ages from four to fourteen years, attended this school which administered to the spiritual needs of 1,000 families.



Four of the Rickenbacker party shown here with some of the rescue crew are Corp. John F. Bortek, top left, Capt. William T. Cherry and Lt. James C. Whittaker, the author, top right. Lt. John De Angelis stands with his foot on the lowest rung of the ladder.

Press Assoc.

"WE THOUGHT WE HEARD THE ANGELS SING"

The following is an excerpt from We Thought We Heard the Angels Sing by Lieut. James C. Whittaker, U. S. Army Air Corps Transport Command. (E. P. Dutton & Co., N.Y., \$1.50). This is the epic story of the ordeal and rescue of those who were lost for three weeks last autumn with Capt. Eddie Rickenbacker in the Pacific. Lieut. Whittaker was co-pilot of the ill-fated Flying Fortress.

• • •

For me, our terrible twenty-one days on the Pacific represent the greatest adventure a man can have: *finding his God*. Before that adventure I was an agnostic.

When our Flying Fortress ran out of gas and we prepared for a crash landing on the sea, Second Lieutenant John

J. DeAngelis, our navigator, said, "Do you fellows mind if I pray?" I recall feeling irritation, then. How ashamed I was to remember that thought in the days to come!

On our thirteenth day came the first of two miracles that were to cleanse me of agnosticism forever. The sun was scorching hot. In midmorning a rain squall appeared, but it passed a quarter of a mile off. For the first time I found myself leading the others in prayer.

"God," I said, "You know what that water meant to us. The wind has blown it away. It is in Your power to send it back again. It means life to us. Order the wind to blow that rain to us who will die without it!"

There are some things that can't be

explained by natural law. The wind did not change, but the receding curtain of rain began to come slowly toward us, *against* the wind, as though an omnipotent hand were moving it. That God-sent rain helped us endure the next four terrible days.

On the twentieth morning Cherry (Capt. William T. Cherry, Jr., pilot of the plane) cut loose from the rest of us, arguing that if the rafts were spread over a larger area there would be a better chance of one of them being seen. That seemed logical, so I untied my line too. On my raft were DeAngelis and Staff Sergeant Reynolds, who had been our radioman.

At dawn on our twenty-first day I was awakened by DeAngelis. "Jim," he said, "it may be a mirage, but I think I see something!"

About twelve miles from us were palm trees! Getting out our aluminum oars I began what was to be a seven-and-a-half-hour pull. During these hours I experienced the second of the two divine miracles.

When we had almost reached the island a perverse current caught us and began to carry us out to sea again. I cried out to God to give me strength.

Half an hour later I was still rowing—and making progress. When the treacherous current had shot us out to sea I had been powerless to hold the boat against it. Now I was overcoming that current. I was overcoming it in the face of obstacles and hazards that hadn't beset me before. But I could see the island, still moving away in the mist. I cried out my final prayer:

"God! Don't quit me now!"

The prayer I uttered that afternoon was more than desperate. It was an anguished supplication, shouted above the wind and the rain. It came from the depths of my soul. The answer was immediate and miraculous; it was the second of the two divine miracles.

Strength surged back into my shoulders and arms. I was rowing and bending those aluminum oars against the white caps. I say it was I who was bending them. That isn't true. Of himself, Jim Whittaker couldn't have bent a pin.

As the raft rolled steadily through the foam I was not conscious of exerting any strength. Indeed, it was as

(Continued on page 31)



Making use of poor equipment where nothing better is available, Negro parishes and missions have not infrequently offered children their only chance to start school. "We cannot be proud of our equipment," wrote the man in charge of this school, "but the work is of good quality here, and the need for it is great."

Negro Missions Doing Varied Work

A WIDE and varied field of "home mission work" lies open to Church people whose interest has been awakened or increased by recent statements of the need for the Church among Negro people. Such work is already going on, in every southern diocese, and in many northern communities as well. Negro clergy and laymen, Woman's Auxiliary leaders and a few religious education and social work directors, teachers in parochial schools, and doctors and nurses, are carrying on their activities and offer a basis on which future advance may develop.

Bishops supervise and encourage. Not a few Negro missions without clergy of their own owe their continued activity to the fostering care of neighboring white clergy. Lay readers and candidates for the ministry sometimes hold regular services, supplementing the visits of the clergy. Although there are a few large Negro parishes with two or more clergy on the staff, the overwhelming majority are small missions sharing their priest in charge with one or more others. Almost invariably they are located in rural communities with a large and scattered Negro population.

Nearly all the present Church centers of Negro work are in dioceses rather than in missionary districts, and

most of them, naturally, are in the southeastern states where Negro population is most numerous. Strung out across the South, too far apart to be wholly effective, they are nevertheless centers of hope and encouragement and new life to their people. The names of many Negro missions reflect the early contacts of the Church with Africa. Down through the centuries, from the shores of that continent to the little crossroads villages and cotton towns in the deep South, come the great names of St. Simon of Cyrene, St. Cyprian and St. Augustine, bishops of Carthage and Hippo, St. Philip, who ministered to the Ethiopian on the road going south from Jerusalem. In surroundings which, in spite of radio, airplane and so on, are perhaps not fundamentally so different from those of 2,000 years ago, the St. Cyprian's, St. Augustine's and St. Philip's Missions of today provide the same sacraments, read the same Gospel. Many bishops have reported a larger number of confirmations in the Negro congregations than in many white parishes, in proportion to the total number of communicants.

Extending their programs to the social needs of their modern communities, however, the missions of today show a wide variety of work. In parochial day schools and kindergartens

children receive elementary education on a Christian basis, often for longer terms than the public schools provide, and not infrequently in places where no public schools are available.

Community programs do as much as they can with limited equipment. The only public library resources, the only playing field, the only swimming pool, in many Negro communities have been started by the local parish or mission. At least one mission has equipment for community canning of vegetables and fruit, a boon to the farmers' wives for miles around. Recreation, games and plays that are constructive, give many a little Negro youngster a new interest in life. Something is being done among students in Negro colleges, a large and promising field for the development of the Church's Negro ministry. In recent years some of the Negro parishes have been able to serve men in nearby Army camps and war industry areas. Clinics have been held for many years in a few places and could do much to raise the standard of personal health among the people and of public health in their communities.

"We cannot ignore," writes one of the southern bishops, "our great and pressing responsibility for the work of the Church among our large Negro population. There are nearly 500,000 in this diocese alone."

Barrage Balloons Guard New Mission

CHURCH OF NATIVITY, LOS ANGELES, IN STRATEGIC ZONE

WORSHIPPING while barrage balloons sway overhead is no novelty for the war workers in the Westchester district of Los Angeles who attend the little Church of the Nativity. Recently completed, this mission is serving countless persons, many of whom work in the nearby Douglas, Harvill, North American and Howard Hughes aircraft factories.

The work of this church, which was the first in the new but rapidly developing Westchester district, is sponsored partly by the Committee on Work in War Industry Areas and partly by the Diocese of Los Angeles.

"For the first few months," says Miss Margaret Brown, lay worker who has been on the job there for a year, "my work consisted almost entirely of calling on families to find out what interests and needs the Church could meet. I found that most families wanted a Church school for their

children. A high school class from the First Christian Church of Inglewood had made a partial survey of some sections of the district to find out how much interest in the Church there would be when they began their work. The minister of that church, and the teacher of the class were very generous in sharing the results of the survey, and I made calls on all those who had expressed an interest in having a church. Since then, I have been continuing the survey—which will continue indefinitely since the community is constantly growing, and it was large to begin with! Personal 'leads' are followed up, of course, and since the Church school began, mothers have been very helpful in reaching other families in their neighborhoods."

The first Church service in Westchester was held on Thanksgiving Day last year. Bishop Gooden con-

ducted the service in the 'Air Raid Wardens' Post (once a tool shed). His "robing room" was an adjoining garage which houses the emergency fire truck!

Early in January, 1943, an application was signed and sent to Bishop Stevens for the organization of a Mission Not in Union with Convention. The application was approved, and the Bishop appointed Mr. Edward B. Fritz, an Episcopalian, as warden; Mrs. Edwin H. Hoffeld, a graduate of the Bishop Johnson School of Nursing, as clerk; and Mr. J. F. Muir, a Presbyterian, as the treasurer. So the Church of the Nativity came into being.

"It was not possible," Miss Brown explains, "to begin Church school classes until we had a building of our own, as the Wardens' Post was inadequate and no other building was avail-

(Continued on next page.)

Wide World

Children arriving for a session of the Vacation Church School at the Church of the Nativity, in the Westchester district, a suburb of Los Angeles, Calif. School was held for two weeks during July.



Helping clean up the grounds is one of the children's projects at the vacation school. (Left) Workers like these do a better job when they know their children are safe in classes at the Church of the Nativity.





The *Gripsholm*, Swedish exchange ship, waiting at an East African port for missionaries from the Orient.

Monkmeier

A CABLE from Bishop A. A. Gilman of Hankow, China, notifies the National Council of his safe arrival in Kunming. Bishop Gilman was fortunate in securing passage on a fast ship direct to India, and made the journey from New York back to

BISHOP GILMAN BACK IN CHINA

China in just about five weeks. He was repatriated last year on the *S.S. Gripsholm*, but has been eager to get back to Free China where he believes he can be of service.

Through the Department of State, the National Council is able to announce the list of persons in Shanghai who are to be repatriated on the next trip of the *Gripsholm*, which is scheduled to effect its exchange of passengers in Goa, Portuguese India, in October.

The following persons are on the list to be repatriated on the ship's next trip: Laura P. Clark, Rt. Rev. L. R. Craighill, B. Woodward Lanphear, Dr. Harry P. Taylor, Elizabeth H. Falck, Anna M. Groff, Marion F. Hurst,

E. Harrison King, Anne Lambertson, John R. Norton, Charles E. Perry, Walter H. Pott, Deaconess Katherine Putnam, Donald Roberts, Rt. Rev. William P. Roberts, Hollis S. Smith, Philip B. Sullivan, W. H. Taylor, Montgomery H. Throop, Ellis N. Tucker, James M. Wilson.

The following are still in Shanghai but are not as yet listed: Charles W. Harbison and wife (Frances MacKinnon), George W. Laycock, James H. Pott, George J. Sullwold, T. Foster Teevan.

The following are members of the mission of British nationality still in Shanghai: Dr. Vaughn Rees, Mr. and Mrs. F. C. Brown, Winifred Steward, Gwendolyn L. Cooper, Robert J. Salmon.

Barrage Balloons Guard New Mission

(Continued from preceding page.)

able, but in March, the diocese through Bishop Stevens, purchased a real estate office. We are clearing the ground in front of weeds and plan to plant a lawn and flowers. When a wall has been built around a former storage shed in back, we shall have much more room to grow in."

The Church school opened on Palm Sunday with fifteen pupils, and at least one new pupil has come each Sunday. In July a vacation Church school was held for two weeks, during which time the children's special project was weeding and helping to improve the looks of the grounds.

"Since the whole Westchester district is in a strategic war industry area," Miss Brown writes, "barrage balloon batteries have encamped in several places. A headquarters company is located across the street from our Chapel, and some furniture which they have ordered will be stored in

our back floor space until their day room is completed. The bugler came over one day to help with the weeding for awhile! The officers and enlisted men have been and will be invited whenever it is possible for visiting ministers to come for services.

"The enthusiastic help of several persons is helping us grow. The work of other Church school teachers is indispensable. Three women are helping with a Cradle Roll and the preschool department, sending out letters and leaflets on early religious training. One man made a wooden altar cross and another stained it and made a wooden base for it. A soldier loaned us a pair of brass candelabra. One couple have been very generous in offering their home for an adult group which meets for worship and study each week, and for special meetings. A carpenter is making tables for the kindergarten and primary classes, and

a painter has offered to paint them and a low book shelf which the former owner of the building left for us to use. A woman who writes a column titled 'Westchester Highlights' in the *Inglewood Citizen Shopping News* includes at least one item about the mission in her column each week. Another woman addresses all the envelopes for the monthly letters.

"In addition to the Lenten Mite Box Offering, we have sent in offerings to the Jerusalem Mission and to the Army and Navy Commission, to the New York Bible and Common Prayer Book Society, the Episcopal Endowment Fund, and the contribution to the United Thank Offering. So we feel that already we have a part in the larger work of the Church."

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Ralph Waldo Emerson.



The Rev. Francisco Reus Froylan, to whom Bishop Charles B. Colmore of Puerto Rico is here presenting a chalice during the recent ordination service, is the son of the Rev. E. Reus Garcia (left) and the first of a second generation in the Puerto Rican ministry. Canon Bruce Reddish (right) preached. Canon Aristides Villafañe (center) was chaplain.

Third generation in the Haitian ministry, Marc Ledan, recently ordained by Bishop Harry R. Carson of Haiti, is the son of the

Rev. Paul Ledan and grandson of the Rev. Louis Duplessis Ledan, who was ordained in 1872. He will minister in the mountains.

Army Needs More Chaplains

A plea to the leaders of all religious faiths that they encourage more clergymen to volunteer as chaplains in the United States Army has been made by Brigadier General William R. Arnold, chief of chaplains of the War Department.

Declaring that 859 chaplains are needed by the Army at once, General Arnold said, "Rob your parishes and put your clergy in the Army if necessary. Men facing death are in much greater need of their services than civilians living comfortably at home. If the shortage continues, posts inside the United States will suffer, for we are stripping the camps at home to send chaplains to the combat forces overseas. If we don't get more men from the churches we will have to go without, and that's a tragedy."

General Arnold stated that the Episcopal Church is among those denominations which on a month to month basis are keeping pace with the procurement schedule.

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Publication Date, October 15th.

The Authors

When thirteen authors set out to write a book for such an occasion as the 50th Anniversary of a Divinity School the chances are the book will be stimulating and convincing. The contributing authors are: Randolph Crump Miller, George Morrel, James Muilenburg, Pierson Parker, Henry H. Shires, Henry M. Shires, W. Bertrand Stevens, Edward Lambe Parsons, John C. Bennett, Monroe E. Deutsch, Everett Bosshard, C. Rankin Barnes and Ethel M. Springer. In a sense these essays represent the essence of Christian thought today.

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Help for Churches of Europe Is Aid to Peace

(Continued from page 7)

Bishop Manning points out that Serbia took her stand at once on the side of liberty, and declares that when this war is ended the Serbian people "must be given a high place to which they are entitled in that better and more Christian world, that world of justice, peace, and brotherhood which we all hope and pray will be established."

The American people generally will want to help feed, shelter, and clothe, the war victims through such agencies as the Greek War Relief and other private and governmental relief programs. But the rehabilitation of the Christian Churches of Europe is the special obligation and privilege of their fellow Christians in America.

Servicemen Increasingly Religious

Men in the nation's armed forces are exhibiting a very definite increase of interest in religion according to Bishop Karl Morgan Block of California. He tells of many men who want to make their Communion before departure of their ships, and of arrangements made by all the Episcopal churches to supply such service at all times. The Bishop has observed also that men returned from the South Seas seem to have had a deep religious experience. "Men who have been close to death have thought deeply and many have profound spiritual concerns. This is much more noticeable than in the first World War," he says. "As to civilians, all our parishes report greatly increased Church attendance and tremendous enlistment of Church people as workers in the Red Cross and other war agencies."

Every girl at Margaret Hall School, Versailles, Ky., regardless of what she pays as tuition, takes a full share in the school's self-help plan, which is based on that of Kent School, Kent, Conn.

I am certain that priceless wealth is in Thee, and that Thou art my best friend, but I have not the heart to sweep away the tinsel that fills my room.

—Rabindranath Tagore

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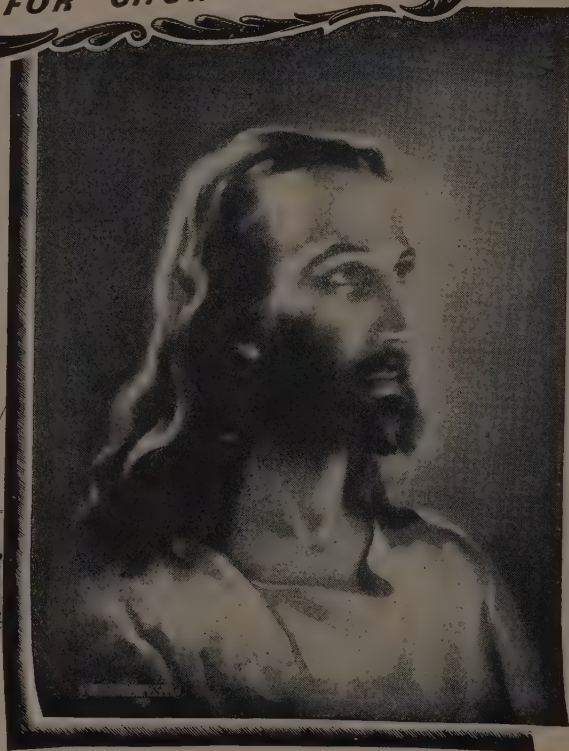
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As a member of the first national executive board of the Woman's Auxiliary, 1919-25, and as one of the first four women members of the National Council, 1934-40, Miss Eva D. Corey of Brookline, Mass., whose death occurred on September 7, extended to the national affairs of the Church the vigorous leadership which for thirty years she had exerted in parish, diocese and province. No one who ever heard her address the Triennial Meeting of Churchwomen will forget her forceful speaking, her dry humor, and her clear understanding of whatever cause she championed. Countless community, state and national activities also benefited by the support she gave from her home in Brookline where her family had lived for four generations. The late Bishop William Lawrence of Massachusetts, whose long episcopate covered Miss Corey's most active years, wrote of her "singleness of heart and high purpose, her strong personality, enterprise, integrity and intelligence, backed by a vital religious faith."

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America's War Centers New Field

(Continued from page 19)

Creighton of Michigan, chairman of the National Council's Committee on Work in War Industry Areas. "These new concentrations of people also give us a new opportunity to evangelize those who are not members of the Church and those who have lapsed from their regular attendance."

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Our buckler and our stay,
Within whose sight the rolling years
Are but a single day,
Behold us now, like Israel's band,
Cast forth upon the wave,
And may Thy strong and awful hand
Be still outstretched to save!

Methinks I hear a direful sound,
Proclaiming from the sky
That those whom Adam's chains have
bound
Eternally must die.
Yet, to my soul, the voice is sweet
And gracious as the dew.
For God must winnow men like wheat
That He may save a few.

With Gideon's sword and David's harp,
We march across the main
And though the blast blow keen and
sharp,
Our God shall yet sustain,
To work His burning judgments still,
His mercies to adore
And build the Zion of His will
Where none hath stood before.

—From *Western Star* by Stephen Vincent
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Bishop R. Bland Mitchell of Arkansas chatting with Sgts. Robert Davis, left, and William Atkiss, right, after a service in the Walnut Ridge Army Air Field Post Chapel, Ark. Sgt. Davis formerly was a chorister at St. Stephen's Church, Philadelphia. Sgt. Atkiss sang in the choir of St. Peter's, Albany, N. Y.

"We Heard the Angels Sing"

(Continued from page 22)

though the oars were working automatically. There were other hands than mine on those oars.

I am considered a good boatman and I am naturally strong. Yet today, fully recovered in strength, I would hesitate to tackle that stretch of water. Then, I was thoroughly exhausted and there were three weeks of thirst, hunger, and suffering behind me.

As steadily as though drawn by a cable attached to a steam winch on shore we moved through the treacherous surface, amid the sharks, and in the face of a buffeting rain squall. It was the second miracle and I recognized it for what it was. The miraculous strength that had come to me out there in the storm sustained me until at two o'clock on that twenty-first day we touched the island. It was our first solid land in three weeks. We were saved.

• • •

Prayer Books to Japan

The War Prisoners' Aid recently sent to the National Council's Division of Christian Social Relations a hurry call for 500 copies of the Book of Common Prayer. The request was filled through coöperation of the Bishop White Prayer Book Society of Philadelphia and the New York Bible and Common Prayer Book Society. The books were wanted to take to Japan on the current exchange of nationals and prisoners via the SS. *Gripsholm*.



Chaplain James R. Davidson, Jr. of Ohio and Texas holds a Communion service somewhere in North Africa. Sgt. Charles F. Hicinbothom of New York City is serving as acolyte. "Religion here is a real and tangible thing," writes Sgt. Hicinbothom. "Men come to church not because it's the 'thing to do' but because they want to worship God."

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• • •

There are four things that come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Arabian.

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St. John's—"Church of Presidents"

(Continued from page 11)

had always wanted all her life, a bottle of eau de cologne and an atlas of the world. These also were duly given and she recovered to live two years longer.

When St. John's was built in 1816 the White House was still standing half-burnt by the war of 1812. The old church saw the agony and confusion of the city in the four years of the War Between the States, and in the first World War, and today it stands quietly as a place of peace at the center of feverish war activity. Every morning at 7:30 there is a group of worshippers at the Holy Communion. People on the way to and from work, soldiers and sailors, are kneeling in the church all day long from seven in the morning until after dark at night.

Like the church, the parish hall is used practically all the time. It is the office of the Coördinating Council on Home Hospitality, a city-wide activity bringing together the Defense Council, the Federation of Churches, the Military and Naval Commands of the District and the Catholic and Jewish agencies. It is composed of both colored and white representatives. Mr. Coleman Jennings, a vestryman of St. John's, is the chairman.

The parish hall is given to government girls for their meetings and parties and is busy every evening. In addition, on Saturday nights there is a Service Dance run in conjunction with U.S.O. After the eleven o'clock service on Sunday there is an "open house" with coffee.

St. John's building is a beautiful one, showing the marks of time in the changes it has undergone. Originally it was constructed in the form of a Greek cross, but later the west end was lengthened and soon afterwards a gallery was built to give additional room. Still later, a steeple with bell and a portico were built. Always crowded and busy, it shows in its fabric the marks of the changes and loving care of generations of persons.

Its original plan and changes were the work of Benjamin H. Latrobe, a designer of the Capitol and other buildings, and one of the architects brought from Paris by de L'Enfant, the planner of the city of Washington.

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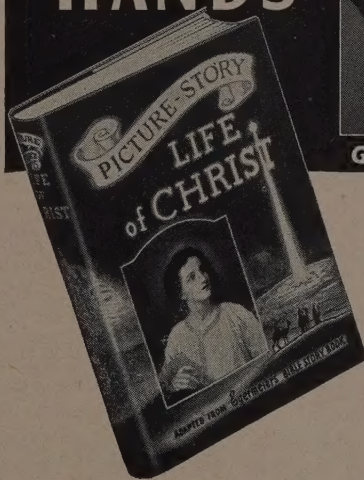
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FORTH QUIZ

Answers to questions on page 3

1. St. John's, on Lafayette Square, in Washington, D. C. Page 10.
2. The eastern and western seacoasts. Page 18.
3. Work camps, rural extension, work among Japanese American youth in Relocation Centers, Chinese Co-operatives. Page 13.
4. The Swedish exchange ship *Gripsholm*. Page 25.
5. Fort Benning, Ga. Page 14.
6. In the southeastern States. Page 23.
7. Help rehabilitate existing religious bodies there. Page 6.

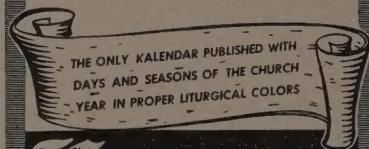
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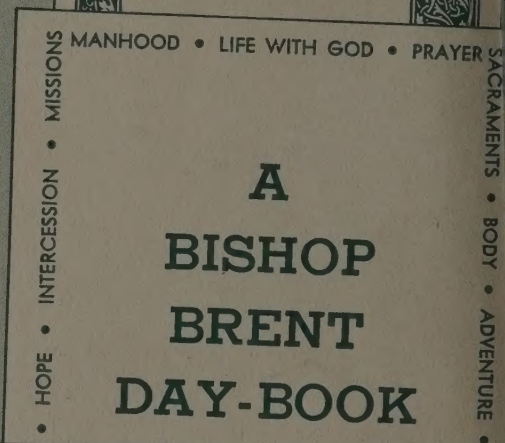
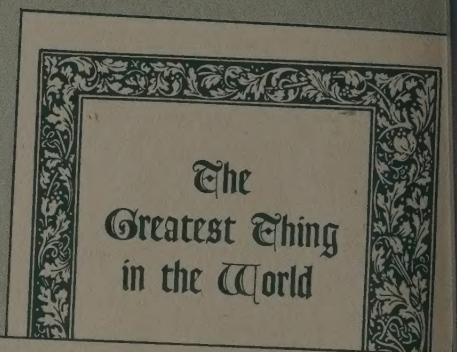
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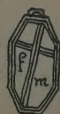
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